TOWN
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OUNTRY
HURCH

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No. 102
December, 1954

The Field Is the World*

WILLIAM G. MATHER

• Nearly two thousand years ago, around 30 A.D., a young carpenter in an obscure agricultural village of Palestine known as Nazareth, laid aside his tools and left his shop. Born of parents of very deeply religious character, he had through most of his lifetime shown a similar concern for religion. Somewhat of an amateur student of the scriptures, he was a leader in the affairs of the local synagogue, apparently often taking the scroll and reading the lesson on the Sabbath day, occupying the reading desk and assuming the role of teacher.

Baptism

He had come under the influence of a cousin of his by the name of John, a sort of prophet, who was the leader of a sect within Judaism which sought to purify that religion and turn it closer to the teachings of the ancient prophets. He had allied himself briefly with this sect led by John and had been baptized in the Jordan River as a symbol of his desire for repentance and return to the high teachings of those men of old with whom he had become so familiar through the scroll. His baptism had stirred him deeply.

Although influenced strongly by his cousin John, he was dissatisfied with the content of John's message. He felt that John emphasized overmuch the anger of God at men who broke his commandments, and did not give enough consideration to the love of God for men even though they broke his commandments. So there came a day when he closed his carpenter shop and set out upon the narrow and dusty roads of the province of Galilee near his home village of Nazareth, preaching as was the custom of wayside preachers of his day, and gathering about him a small group of earnest disciples.

His Teaching

He illustrated the Gospel which he taught with many figures of speech and allusions to daily incidents which were common to the people of the farms and villages of Galilee and Samaria of his day. Often in his talks he referred to the field and to the seed, and the way the fruit of the seed depends upon the fertility of the field; he spoke of wheat and weeds growing together in a field to illustrate the way in which the people of good and evil hearts may live side by side; he asked his hearers to look at the lilies of the field around them, and see how easily and simply they took of life and gave to life in their beauty.

He spoke of the lost sheep and the way in which the shepherd would seek to find them; and he spoke too of the way in which wolves would clothe themselves to look like sheep. He spoke of the relationship between the main stem of the vine and the branches which bore the fruit, as an allegory of the relationship between himself and his disciples.

It is perhaps because of this very rural nature of the Master that he has appealed to rural people the world around when they come to hear of him. He speaks in their language to their problems.

Departure from Tradition

But there were two points at which the gospel of Jesus departed

* From an address before the Baptist Rural Life Convocation, July 5, 1954.

directly from the ancient Jewish tradition as it was interpreted in his time by the pharisees and the priests of the temple.

The first of those was in the vision of the "kingdom." To the orthodox Jew of his day, the kingdom was to be a very real political kingdom, established upon the earth in the form of a theocratic government. Jesus, on the contrary, taught that the kingdom was a thing of the inner mind and heart; that it came little by little, as a man learned more of the love of God and the requirements which God laid upon a man in his relationship with his fellows.

The second point of great diversion from the tradition of his day was related to the first. The Jews felt that when the political kingdom should come, the ruling nation of all other nations upon the earth would be the Jewish nation. They would be God's instrument for the control of all the rest of the world. The way which Jesus taught, however, was to be shared with all men. Matthew records in the last chapter of his gospel that as Jesus was taking his leave from the disciples on a mountain in Galilee, he said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations."

Perhaps as the disciples later came down the mountainside alone, they may have recalled a happier time when he told them and the group that had gathered around them a parable of a man who sowed good seed in a field and discovered later than an enemy had come by night and sowed bad seed there also. But the farmer preferred to let the good and the evil seed grow togther.

Later, apart from the crowds, his disciples came to him and asked for an explanation of his parable of the wheat and the weeds of the field. The Master replied to them, "He that sows the good seed is the son of man; the field is the world."

The Rural Church

Yes, the field is the world. Nothing smaller will do for the gospel of Jesus. And nothing smaller will do for the task of the rural church. The field is the world.

It is because the field is the world that we are Christians at all; because the word has been brought to us also from that little group on that mountainside in Galilee. Because the field is the world, there is no rural church, no matter how small, that can be content to work only in the neighborhood that immediately surrounds it; it is forced to lift its eyes beyond the corn fields of its community unto the far reaches of the world, which is its field.

Missionary Endeavors

Two-thirds of the world's people go to bed at night hungry, and turn and toss and are wakeful in their dreams because of hunger. They go to bed hungry, not because they are lazy, but because they do not know enough to use the benefits of modern breeding of plants and animals. Because they do not have the proper tools to work difficult ground. Because they farm too small patches of ground, for which they pay exhorbitant share rents from landed proprietors whose faces have not been seen in their villages for generations.

The technique of helping such people is not an easy one to acquire. It is not charity which they want. We must understand that they have a pride in their ancient methods of agriculture, poor and inadequate as such methods may be, because they are theirs and they are proud of their ways and of their native land, as we are proud of ours.

We must send far more money to the missionary enterprise. We must send far more medical missionaries, far more agricultural missionaries. The field is indeed the world!

America's Success

More of the world has had a part in our success than we imagine. Here is a Wisconsin dairyman, looking on his high-producing herd of sleek, black-and-white cattle—descendants of a boatload brought over in 1795 by the early Dutch settlers in Pennsylvania. These cattle on the Wisconsin farm eat alfalfa hay. Very long ago, 500 years before Christ, alfalfa grew wild in the land of Persia.

We could speak of the large, winter-surviving apricots from the Chinese village of Lia Hsui Hsein below Peking; of the sweet potatoes with unusually high starch content from Formosa; of the early maturing melons from Lanchow now grown in Oklahoma; of the soil-holding, drought-resisting Lespedeza from Korea. We could speak of the nitrates from Chile that, in fertilizer, are now a part of nearly every American acre. We could note that the American farmer's tractor may be made of iron from Venezuela, manganese from India, chromium from Russia, tin from Bolivia, rubber from Sumatra; and that it may operate on gasoline from Saudi-Arabia.

All the world—all the so-called "under developed areas" of the world—all the hungry peoples of the world—have made the fields of the American farmer what they are today. Each farmer can look out upon his sturdy crops, bowing in the breeze, and say, "This field is the world."

Communications

But the field is the world in another sense, also. The newspapers, the radio, the television, make what is said and done in one place on the world's thin skin of soil known almost instantly everywhere else. That helps to spread the gospel—but it helps to spread everything else. We know that not all of our American life is made of the kind of thinking and living that we can be proud of. What we have been slow to learn, however, is that we can no longer hide from the rest of the world those things of which we should be ashamed.

We can never put only our best foot forward while the shabby foot is hidden behind. As the Scripture has it, "There is nothing hidden that shall not be revealed."

"A Testimony Unto All Nations"

For this field which is the World, this little clearing in the vastness of space, is an open clearing which grows smaller all the time, bringing us and our neighbors closer and closer together. If there is anything in the Gospel of Jesus which we would share with them as of old the Master shared it with his neighbors, we must share it now.

Christmastide

• There is a general feeling of hope at Christmastide which reminds us of that day so long ago when shepherds left their flocks and wise men came from far places to worship the infant Redeemer.

At this time of year, as we commemorate the birth of our Lord, the best qualities of God's children are evident in an outflow of gaiety, generosity and happiness. We wish this spirit could last forever. But before Christmastide is past, we usually find that we are still hampered by fear, selfishness, desire for possessions, lack of faith.

Where is peace to be found? Nearly everyone has tried to answer this question to his own satisfaction, and far too few have succeeded.

But the Messiah, the Word made flesh, brings a power that can release all men's fetters. This is the true meaning of Christmas and the center of our Christmas celebration.

If we will let him, the Son of God can become the Lord of our lives. The Christ in us will overcome the fears and hopelessness we see around us. Paul proved this by his works and his statement to the Philippians: "I can do all things through Christ who strengtheneth me."

The real spirit of Christmas will enable us to cast aside the self-centeredness that separates us from both God and man, and we will then discover the basis for peace of soul and true happiness.

A Christmas Prayer

• Help us rightly to remember the birth of Jesus, that we may share in the song of the angels, the gladness of the shepherds, and the worship of the wise men. Close the door of hate and open the door of love all over the world. Let kindness come with every gift and good desires with every greeting. Deliver us from evil by the blessing that Christ brings, and teach us to be merry with clear hearts. May the Christmas morning make us happy to be thy children and the Christmas evening bring us to our beds with grateful thoughts, forgiving and forgiven, for Jesus' sake. *Amen.*

—Robert Louis Stevenson

Scene from Nativity Play at Sherman Indian Institute, Riverside, California

To Bethlehem

A tourist went to Bethlehem
In quite the usual way.
She looked out over Bible lands
That all around her lay.
And pointed out by Arab guides
Was many a storied place
Made sacred in the holy book
Of the ancient Hebrew race.

A tourist went to Bethlehem
In quite the usual rush,
But at the place of Jesus' birth
She felt a solemn hush.
And when she came back through
the door,
With wonder in her heart,
She stood within an open square—
The ancient public mart;
There camels bearing bulky sacks
Of curious merchandise,
And strangely modern motor cars,
Stood under sunlit skies.

"It is such a little land," she said,
"To have such power to mould
The thought of much of all the
world,
And so much love enfold.
It is such a humble little town
To lead the world to find
The cradle of the dearest hope
That touches all mankind."

A tourist went to Bethlehem
In quite the usual way;
A tourist learned in Bethlehem
To pause a while and pray.

—Harriet Stanton Place
(Reprinted from *The Country Poet*, Sanbornville, N.H.)

Grace for Christmas

• Heavenly Father, we are so glad that the good tidings of great joy were to all people—from the angel to the herdsfolk in the hill pasture, and by them made known abroad.

One stockman turned in the starlight and told another we'd better go see about it.

They came with haste and found Mary and Joseph, and the babe lying in a manger—a feed trough that had become the birthplace of the Lord!

"Glory to God in the highest," we sing with thine heavenly host, and "on earth, our earth, your earth, peace."

—Samuel R. Guard

Religion and Conservation

"Where there is no vision, the people perish . . ."

WALTER A. FORRED

• From time to time much has been said and written relative to religion and conservation. What, specifically, is the tie-in between the two? This is a question which is asked by many and it deserves a well-outlined answer.

If religion is to be vital it must be practical for every phase of life. It must not only give strength for life's giant hours of sorrow and trial, but also give guidance and assistance in every avenue of human activity. Each act of man is eventually weighed to determine his religious sincerity. By their works, they reflect their relationship to God. If man is to be able to live by religious principles, he must possess a total gospel for total life.

Consistency

Conservation, in all of its phases, must certainly come within the scope of such a total gospel. By his acceptance or rejection of such a stewardship man reflects his attitudes toward the creation in which God has placed him. If he accepts such a religious dedication it becomes the paramount choice in a chain of continued choices. To be consistent in his religion, man therefore is bound to make all other decisions in the light of his first choice. This demands that he practice a religious attiude in his stewardship of all things, and certainly of the natural resources.

In the light of such reason, man either is conscientious in this application of religion, or he disassociates his religious practice from his workaday world and employs only those practices which will enhance his materialistic possessions. In this respect, there is a definite association of religion and conservation, because it is the objective of every true religion to elevate man's goals until they are in harmony with the spiritual rather than the material.

Inseparable Relation

In the Bible one finds a library of books, many of which were written in an agrarian background to agrarian people. The teachings of Jesus were couched in the language of the sower of seeds, the trimmers of the vine and the shepherd of the sheep. This book could be no better understood by any man than the farmer. It certainly speaks with a vivid clarity to those who have witnessed the clouds of dust darken the sun and change midday to midnight when it says, "The wind passeth over it and it is gone and the place thereof shall know it no more."

Religion and conservation have an inseparable relation. Either we believe what we profess or we do not. If we do, then it is time for us to treat the earth as a possession of God. If we do not believe our professions, then our religion is a sham, an escape, and worthless.

The practice of conservation is, in itself, a part of man's religious obligation. In its final form, conservation is the effort of man to make the laws of natural science function in his environment. These laws have been in existence from the beginning. The conservation program is nothing more than making these laws operative, where possible, in assistance to God and His eternal purposes. Where man breaks God's laws he can expect serious consequences. Religion and conservation are tied together! To offer man his greatest salvation, the church must teach and preach the redemption of every avenue of life. This is the total gospel for total life.

Stewardship

The church and conservation also have a united program in that the church will only be as good as the resources which surround it. If it is to be a strong, virile organization, it must be surrounded by abundant resources out of which it can reflect a strong message to society. The outreach of the church through its financial aid to missions, religious education, and socially related programs is dependent upon the resources from which it can draw.

Poor farms and eroded soil, or depleted forests and worked out mines produce very little for the great outreaching message of the church. Thus, to build the topsoil, replenish the forests, and use our natural resources in the most economical way is to carry on the stewardship, not only of the material things about us, but the projection of the Christian message to the entire world.

North Dakota Plan

Such a program of intercooperation is now being inaugurated in the State of North Dakota. The manner in which it functions is as follows:

It was conceived and built through the cooperation of the State directors of the district supervisors organization, the Soil Conservation Service, and cooperating clergymen. The plan first recognized that all three of these groups needed an understanding of what each could offer the other in assistance to their respective causes.

The employees of the Soil Conservation Service work only in advisory capacity to the program itself. The main weight of the work falls upon the shoulders of the district supervisors and the clergy.

The district supervisors, most of whom are churchmen, make the initial contact with the local clergymen who are willing to cooperate in the district.

It has been my privilege to work closely with this program and with the men in the movement for the past two and a half years. As a minister I can say that the experience has been one of the greatest in cooperation, enthusiasm for each other's programs, and dedication to a great cause that I have ever seen.

In such a program as this, one can see religion and conservation in action. After such an experience, the real question is not how are they tied together, but how could they be separated?

—Reprinted from
Soil Conservation

Town & Country Church

Published monthly (except June, July, August) by the Department of Town and Country Church, Division of Home Missions, the National Council of the Churches of Christ in the U.S.A.

20c a copy; $1.50 a Year

Publication Office: Tenth and Scull Streets, Lebanon, Pa.

Editorial Office: 257 Fourth Avenue, New York 10, N. Y.

Entered as second class matter at the Post Office at Lebanon, Pa., under the Act of March 3, 1879.

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Contributors of articles to TOWN AND COUNTRY CHURCH speak for themselves and not for the National Council of Churches or sponsoring organizations.

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Robert Frost on "Frontiers of Faith"

BENSON Y. LANDIS

• It has been said that the programs on the new marvels of radio and television lack reference value. They tend to disappear quickly in thin air, to be hurriedly replaced by other programs. Thus a wise educator once told me that radio and television, to be good, needed to be combined with other programs, involving printing of pamphlets, leaflets, and periodicals.

I now propose, in this third article on Robert Frost, to make a record, incomplete, of a national television program given last spring by the National Broadcasting Company in the series, *Frontiers of Faith* (arranged by the Broadcasting and Film Commission, National Council of Churches), on which Robert Frost was interviewed by Edward Stanley of N.B.C. Mr. Frost read a number of his poems in his usual manner and then made comments "ad lib." I made a few long-hand notes of the "ad-libs."

Frost read "The Pasture,"[1] at the opening, as, I believe, he often does at his readings:

I'm going out to clean the pasture spring;
I'll only stop to rake the leaves away
(And wait to watch the water clear, I may):
I sha'n't be gone long—You come too.

And what has this to do with faith? Frost said it was like waiting for the spirit to come back.

Then came the sonnet named, "A Soldier." Frost remarked that he got in a lot of sonnets before they noticed it.

He is that fallen lance that lies as hurled...

If we who sight along it round the world,
See nothing worthy to have been its mark,
It is because like men we look too near,
Forgetting that as fitted to the sphere,
Our missiles always make too short an arc . . .

But this we know, the obstacle that checked
And tripped the body, Shot the spirit on
Further than target ever showed or shone.

Here, it seems most evident, Frost is the philosopher seeking truth. He is serious but not grim. He discusses great issues of life briefly and intimately.

Then came a poem on adjustment bearing the strange title, "The Silken Tent":

She is as in a field a silken tent . . .

Seems to owe nought to any single cord
But strictly held by none is loosely bound
By countless silken ties of love and thought
To everything on earth the compass round
And only by one's going slightly taut,
In the capriciousness of summer air
Is of the slightest bondage made aware.

Frost then said something about "wearing harness easily and gracefully," that's what we mean by adjustment. (He said to reporters on his 80th birthday that freedom could be defined as feeling easy in your harness.)

Then came a little preaching: "Choose Something Like a Star":

O Star (the fairest one in sight),
Say something to us we can learn
By heart and when alone repeat.
Say something! And it says, "I burn" . . .

It gives us strangely little aid
But does tell something in the end . . .

It asks a little of us here.
It asks of us a certain height,
So when at times the mob is swayed
To carry praise or blame too far,
We may choose something like a star
To stay our minds on and be staid.

We could substitute "a Sunday word" for a star, said the poet and moved on. This was, I think, most characteristic of his dealings with the things of the spirit. He could not be a dogmatic preacher, but he is frequently returning to matters of faith and hope and love.

Soon he was reading "Two Tramps in Mud Time," and he was also to refer to St. Paul. "Out of the mud two strangers came, and caught me splitting wood in the yard." One of the tramps moved on, but it was

(*Continued on Page* 6)

[1] Robert Frost's poems are published by Henry Holt & Company, New York. The *Complete Poems* were published in 1949, at $6.00 a copy.

evident that one of them wished to cut wood for pay.

They thought all chopping was theirs of right . . .
My right might be love but theirs was need.
And where the two exist in twain
Theirs was the better right—agreed.

But yield who will to their separation,
My object in living is to unite
My avocation and my vocation
As my two eyes make one in sight.
Only where love and need are one,
And the work is play for mortal stakes,
Is the deed ever really done
For Heaven and the future's sakes.

Frost added that in his poems he has said what St. Paul has said "a good many times." He then read "The Road Not Taken":

Two roads diverged in a yellow wood
And sorry I could not travel both
And be one traveler, long I stood
And looked down as one as far as I could
To where it bent in the undergrowth;

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—
I took the one less traveled by,
And that has made all the difference.

Then came a reading from the poem, "A Drumlin Woodchuck." It is the "most Vermontly," or "one of the most Vermontish" of his poems, he said. It dealt frankly with self-sufficiency, with smugness, with guile. It closes, as follows:

If I can with confidence say
That still for another day,
Or even another year,
I will be there for you, my dear,

It will be because, though small
As measured against the All,
I have been so instinctively thorough
About my crevice and borrow.

The program closed with reading "Stopping By Woods on a Snowy Evening." The final stanza reads:

The woods are lonely, dark and deep,
But I have promises to keep,
And miles to go before I sleep,
And miles to go before I sleep.

(This is the third article of a series. The next and final article will be on "Poetry and Rural Life.")

Convocation Report

The full report of the 1954 Convocation will be made available to denominational executives of town and country church work early in January, 1955.

The Salina Convocation

• Over 800 friends of the rural church were registered at the annual National Convocation on the Church in Town and Country at Salina, Kansas, October 26-28, and several hundreds more attended some of the sessions who were not registered. They came from far and near—from nearly every state in the country and from Canada. There was a sprinkling of foreign visitors, too, including the Rt. Rev. Daniel Mar Philoxenos, Syrian Orthodox Church bishop from Tranvancore, South India, and the Rt. Rev. Geoffrey Hodgson Ward, Bishop of Lewes and Suffragan Bishop of Chichester, Engand.

The theme of the Convocation was "A United Christian Witness for Rural America." Those who attended met to consider current trends, exchange ideas, and to inspire each other with plans for greater strength of church program in the nation's towns and "wide open spaces."

The Honorable Clifford R. Hope, U.S. Congressman from Kansas and chairman of the House Committee on Agriculture, said that "The strength of the rural church and the good it has done and can do is tied directly to the land. He noted the yearly population increase and said: "To maintain our present standard of living our existing acreage must produce fifteen per cent more ten years from now than it is doing today. Whether we can do that under a system of family farming depends on the farmer receiving a fair return for his work, and the love which people living on the land have for farming and rural life for its own sake. And that," he said, " is where the rural church comes in."

The problems of the rural church were also emphasized by Bishop William C. Martin, president of the National Council of Churches, who said it is possible to build a strong church life in country districts if the church will send men trained for the rural job, rather than those who are "almost worn out" or who "do not expect to remain there long." He added that "the country parish needs man with broad vision, sense of humor, and a love for people."

Churches that "overlap and overlook," and shortage and turnover of ministers, chief problems of the small town and country churches, were pointed out as a seven-county Kansas survey, made during the past two years, was made public. The survey was sponsored by the Kansas Council of Churches with the cooperation of the Department of the Town and Country Church of the National Council of Churches. It was directed by Miss Alice Maloney of the Presbyterian U.S.A. Board of National Missions, and pointed up, Miss Maloney said, interdenominational efforts to "eliminate competitive situations which have adverse effect on the services which the church can perform."

Although not covered in the survey, Miss Maloney reported also that evidence of extensive ministerial turnover was shown by one town of 4,000 where eleven of the twelve local churches changed pastors during the two-year period of the survey.

Dr. Herbert E. Stotts of Denver's Iliff School of Theology charged that the "population is not leaving the rural areas as fast as the church is" and that the seminaries are full of young men eager to serve in the country if given a chance.

Marshall Harris, head of the Land Tenure Unit of the U.S. Department of Agriculture, said this country needs a "retooling of the institutions" which form people's ideals, and asked that "the increasing leisure time of older folk be used to contribute much to the rural church."

A "comradeship of compassion" was urged by M. R. Zigler, director of the Church of the Brethren's relief and rehabilitation program in Europe. "We need objectives and methods to share and to receive until all the peoples of the earth know that the Christian people are interested in them and are making every effort possible to relieve human suffering in the name of Christ everywhere," he said.

"Cleanliness is next to godliness," Dr. W. Clarke Wescoe, director of the University of Kansas School of Medicine and the Kansas Medical

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A Farmer Talks to His Son

NATHANIEL A. TALMAGE

Son, you are helping to run the farm now. Guard well the soil! We are fortunate to have been entrusted with a share of the good earth. From it has come our livelihood and, if we care for it well, it will provide for us in years to come.

But it is not only of ourselves that we must think, for millions of the earth's peoples depend on the soil of our country for a portion of their food and clothing. What a responsibility for the future needs of the world is in our hands!

Conservation

Our good soil has been building up for untold ages, and yet its productivity can be lost in a few short years of careless handling. Already millions of acres of our formerly fertile fields have been lost through unwise handling, allowing erosion by wind and water. May it never be said of us that we have been unfaithful stewards of the good earth.

Yes, it is important that we carefully conserve the fertility of our fields so that future generations may share in their bounty, but we must not forget that we also have a responsibility to our fellow men of today. As they look to us for food, it is our job to select the good seed, and to guard the growing crops from drought and weeds, from insects and disease. When the crop is grown, our job is not done until we have made very effort to see that it reaches those who need it—clean, inviting, and honestly packed.

In the Family

Sure, Son, our farm is a place where we grow a lot of good potatoes, but let's remember that it is much more than that. This farm is home. Sometimes I wonder whether in the business of our daily work, we do not forget how important is our stewardship of the happiness of those near and dear to us. The crops that we produce, the money that we earn, the goods that we accumulate —none of these can bring satisfaction unless we also have the love and thoughtfulness and devotion that go with a happy family life. Of all the precious things that have been entrusted to us, none should we guard more closely than the well-being and happiness and love of those who daily share our joys and sorrows, our successes and failures, our work and play.

Even as in days long past, Joshua stood before the people and said, "As for me and my house, we will serve the Lord," so it has been our hope that ours would be a Christian family. As the years go by, more and more will you have cause to give thanks that this is so. The opportunities that are yours have come because your family and those who have gone before have worked and sacrificed and have been temperate in their tastes and actions, in order that you and they might know the good life. Son, pass on the heritage of Christian family, with all the thoughtfulness and love and respect that go with that tradition. So will you be blessed and a blessing, and in a happy family life you will come to understand that passage from the Psalms that has become a part of the ritual of the Grange: "Behold how good and how pleasant it is for brethren to dwell together in unity."

Photo by Eva Luoma

In Church and Community

Be thankful, Son, that your lot has been cast in the countryside. Here, in the beauty of sky and fields and trees, it is easier to know and serve God. And it is easier, too, to know and love your fellow men. Here, where we know all of our neighbors, we have a sense of "community" and can appreciate those neighbors for what they are, without regard to race or creed or social position.

Be especially thankful for that little white church on the hill. Around it has centered our community life for many, many years. In it you were baptized and have gone to Sunday School; in it you have met with other people, young and old, to worship God. The little church stands there because generations ago our forefathers felt the need of having a House of God in their midst, and they worked and sacrificed to that end. That church represents the labor and devotion of those early pioneers and of the generations since, and now it is ours to make live in this generation and to pass on to people yet unborn. Think of it, Son—that church represents God in this community. We must see that it continues to make known his love and will to the people 'round about, and to the uttermost parts of the earth. And because our numbers are few, it is especially important that each one of us should support that church wholeheartedly by regular attendance at its services and by giving generously of our time and money.

And yet I would caution you, Son, that your loyalty be to God and to his word and will, rather than to a particular building or denomination or form of service. Sometimes in our little country communities it is necessary for us to join with other groups in order to provide a large enough field of service to challenge the best leadership.

The World Mission

Son, it's a great world we are living in—and yet it's a small world, and it's "One World." Even here on the quiet farm we are affected by what happens in the far corners of the earth.

The peoples of the world have undergone some harrowing experiences, and you know, Son, that harrowing makes the soil ready for the seed. There are many kinds of seed in the world, and sometimes it seems as if the sowers of tares and weeds are many and always on the job. But the sowers of the Good Seed are also ready, and it is for us to speed them to their task with all the resources at our command.

What an honor it is that we have been entrusted with the Good Seed —the Word of Life! And what a responsibility! Through no virtue of our own, it has been our good fortune to be living in a Christian land, and to be the beneficiaries of all the hope and courage and blessing that go with the Christian faith. But how dare we let it stop with us, when millions of the earth's peoples, both at home and abroad, have never really had a chance to know the Gospel of God's love, nor to feel the helping hand extended to those in distress!

It is not for us to know what the harvest will be, for some of the seed may fall on barren ground, but it is our job to see that the good seed is sown. If we fail in this, the unrestrained weed crop may trouble us and our children and our children's children. This then is the World Mission of the Christian Church. And our job as members of that Church and as Christian stewards is to make certain that the seed is sown.

And so it is, Son, that stewardship applies to all of life: the field, the family, the community, and the world.

"Lord, Increase our Faith"

• If a farmer waited until he was sure of the weather he would never raise a crop. He has to reckon with the weather and contend with it, but he cannot be sure of it. So every year he makes a venture of faith.

We cannot let the wind and clouds of circumstance determine our course. We cannot grow a harvest for God with one eye on the weather. Just as with the farmer, circumstances are to be considered, and we shall not foolishly disregard them. But we must not let them be the main factor in making our decisions.

Faith goes ahead in fair weather and foul. It breaks up the fallow ground, sows the seed, cultivates crop, and gathers the harvest. There may be pests and floods and droughts, but the Lord of the Harvest will see to it that our labor is not in vain.

—From DAY BY DAY, by France Havner (Fleming H. Revell Company)

The Challenge

• A typical congregation is like a tree loaded with apples. Each fruit represents an opportunity, but some are easier to shake down than others. Also, some are rosy and mellow; others, green and sour.

No matter what his purpose in listening to a sermon, each member of a congregation represents a challenge to the preacher. There is always the possibility that one who came to scoff or preen may remain to pray. But neither the successes nor the failures in preaching are to be attributed to the speaker alone. One listener seeking an answer to a problem can raise the level of the preaching situation; a few completely dominated by ignoble purposes can pull so many feathers from the wing of the preacher that he finds it all but impossible to soar.

—*From THE PREACHER AND HIS AUDIENCE, by Webb B. Garrison* (Fleming H. Revell Company)

National Conference on Rural Education

More than 2,000 persons attended the National Conference on Rural Education, which was held at Washington, D.C. October 4-6. This Conference was sponsored by the National Education Association, with the assistance of the Office of Education of the U.S. Department of Health, Education and Welfare. It was called especially to review the decade of progress since the 1944 White House Conference on Rural Education, to study persistent and newly emerging problems now affecting rural living, and to explore broad questions of policy for the future.

Among the nation's prominent persons who addressed the general sessions of the conference were the Honorable Samuel M. Brownell, U.S. Commissioner of Education; Howard A. Dawson, Executive Secretary of the Department of Rural Education of the NEA; Mrs. Eleanor Roosevelt; Victor Reuther, Assistant to the President, Congress of Industrial Organizations; Walter D. Fuller, Curtis Publishing Company; and The Honorable Ezra Taft Benson, U.S. Secretary of Agriculture.

Besides the general sessions, there were some fourteen divisional meetings to consider specific problems and promising lines of action for their solution. Some of these meetings dealt with problems of particular interest to church groups, and further notice wil be given them in TOWN AND COUNTRY CHURCH when the report of the conference is made available.

Those who participated in the conference were educators, community leaders, librarians, and representatives of government agencies and farm groups.

Expensive Business

• The financial cost of World War II *was more than enough* to provide a $33,600 house, $11,200 worth of furniture and $56,000 in cash *for every family in the U.S.,* Canada, *Britain,* Ireland, *France,* Belgium, *Germany,* Austria *and Russia.*

(*Ohio Farm Bureau News*)

Agriculture and Rural Life

(From the Social Pronouncements of the 166th General Assembly of the Presbyterian Church in the U.S.A.)

• The goal of farmers throughout human history has been to overcome hunger and want through abundant production of food and fiber. In this task American agriculture has been prominently successful. Truly, we can say with the ancient writer, "The Lord our God hath brought us into a good land."

Surpluses

We call for the careful management and use of agricultural surpluses so as to provide a prudent reserve of storable grains and fibers against days of uncontrollable production hazard and other national emergencies, and to make maximum provision for overcoming human hunger and want.

This vast productive capacity presents America with certain opportunities and certain challenges. The first of these is the opportunity to emulate Joseph of old by setting up a prudent reserve of the storable grains and fibers against days of need. In a nation of growing population, already in excess of 160,000,000 people, careful estimates indicate that 1,000,000,000 bushels of grain (wheat, corn and others) and 4,000,000 to 5,000,000 bales of cotton are by no means excessive amounts for such a provident stockpile. We believe that approximately such amounts in storage should be welcomed and no longer called surplus.

A. When stock on hand or storable commodities reaches a volume appreciably in excess of these figures we commend the following lines of social action:

1. Programs designed to encourage increased consumption and use, including distribution through public and private relief channels at home and abroad to meet genuine human need, and development of secondary and alternate uses for these commodities.

2. Incentive programs designed to encourage and aid farmers to shift production to commodities for which there is greater demand and to transfer their efforts to other highly nutritive lines of production.

3. Conservation programs designed to supplement our stockpiles of commodities when needed by a further fertility reserve in the soil, which is our responsibility as God's stewards.

B. Perishable commodities present an additional set of problems. The conscience of mankind cries against the waste and spoilage which have sometimes accompanied abundant production of these food stuffs. Programs for handling excessive productive capacity in these lines should take account of the nature of these commodities, which are generally non-storable, highly nutritive, and readily consumable. These characteristics suggest that emphasis should be placed on programs designed to encourage and facilitate prompt distribution and consumption of these commodities. Among such programs we commend expanded school lunch programs; carefully administered domestic food allotment programs; and overseas relief programs through governmental, private, and religious agencies.

C. Only when we are assured that all possible efforts have been expanded to make maximum provision for overcoming human hunger and want can we, as Christians, sanction a program of production limitation. Even then, we would hope that the production control program be geared to a conservation program which will store fertility in the soil for the use of future years and future generations.

Migratory Farm Labor

We call for individual Christians and local churches to show Christian concern as neighbors and employers of migrants in their vicinities; and we urge state and federal governments to work toward adequate legislation to provide for the

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needs of these workers in a Christian manner. We recommend that:

1. Local churches take initiative in promoting ministries to migratory workers present in their vicinities, sharing their facilities with them, supporting and extending existing programs.

2. Employers cultivate a greater sense of Christian responsibility toward their migratory employees in respect to wages, adequate housing, sanitary facilities, and honest recruitment policies based on actual job opportunities which may be available.

3. State and Federal Governments bend every effort to write legislation that will extend to migratory workers and their families the protection and benefits enjoyed by industrial workers in relation to compensation, fair labor standards, social security, adequate health and educational services.

4. The Federal Government establish a national committee on migratory farm labor, to be appointed by, and responsible to, the President.

5. A similar committee should be established in the states where large numbers of migrants are employed in agricultural labor.

Farm Price Policies

We believe our churches should encourage such agricultural price policies as will encourage production of food supplies to meet domestic and export needs; promote economic, diversified family farm units; encourage management practices consistent with the preservation and conservation of our natural resources; tend to stabilize farm income at a level which is adequate for individual and family adjustment in our society; and provide for adaptation of farming enterprises to a changing society in which demands for commodities do not stay constant.

Conservation and Development of Natural Resources

Great natural resources have been entrusted to our nation by Almighty God. We call upon the Christian conscience to recognize that our stewardship of the earth and water involves both a land use program which recognizes the interdependence of soil, water, and man and the development of a responsible public policy which will resist the exploitation of land, water, and other natural resources, and maintain intelligent conservation for the sustenance of all living creatures through future generations.

Adequate water supplies in the United States and other countries over the world are indispensable to the maintenance of life and agricultural and industrial progress. Increasing demands upon currently available water supplies by expanded industry, growing concentrations of population in urban areas, and large-scale commercial agriculture have made conservation efforts essential to economic survival. Great mineral and petroleum deposits have been enormously depleted by military and defense production. Only coordinated programs can conserve the earth and restore its balance. If our nation is to remain vigorous and productive, all Christians must learn the meaning of stewardship and wise use of God's creation.

We recommend that in water and soil conservation priority be placed on the effort to conserve both water and soil by stopping the rain where it falls, which plan is demonstrated by the system known as upstream agricultural flood control and carried on by the U.S. Department of Agriculture Soil Conservation Service, particularly in the areas of the country made up largely of tillable hill lands and fertile valleys.

"Missionary to America" Project

A program of rural evangelism called "The Missionary To America" is being sponsored by the New England Town and Country Church Commission. Under this sponsorship, a Korean pastor, now studying at Boston University under a Methodist Crusade scholarship, will spend a week in each of eight rural communities, conducting a preaching mission and visiting homes.

Dr. Tae Sun Pak is well qualified for such a mission, for he has witnessed the meaning and power of Christian faith through persecution, imprisonment and suffering. A son and grandson of Presbyterian ministers, Mr. Pak became a pastor in Pyongyang, preaching while spies took notes of all he said.

At the end of the war Mr. Pak joined the faculty of the Methodist seminary, while the churches enjoyed a brief period of freedom before the Communist regime began. In 1949 the seminary was closed and the faculty members were killed—except Mr. Pak, who hid for eleven months under the floor in the house of a friend. Released when the United Nations troops took the city, he and his wife and four children made their way on foot to Pusan, where his family now await his return from America.

Mr. Pak's life is a witness to his words, and his presence in any group is interesting and challenging. The "Missionary to America" project was made possible by a revolving fund established by Miss Alice Weed, a former Methodist missionary to China, who established the fund out of her own savings in the belief that such a program would strengthen the Christian faith in American rural towns. Offerings taken at the mission services will be returned to the revolving fund to make the project self-supporting and permanent, and so that others may be sent out another year.

—Gertrude Harris

Attainment Standards

• The Evangelical and Reformed Church has expanded and revised their study, "Attainment Standards for Town and Country Churches," which was originally published in 1946. The sections presented now include: Equipment and Maintenance; Administration and Program; The Pastor; Education; Education-Missionary; Education-Stewardship; Spiritual Life and Nurture; Community Relations.

Attainment Standards for Town and Country Churches may be procured from the Board of National Missions, Evangelical and Reformed Church, 1720 Chouteau Avenue, St. Louis 3, Mo. for ten cents per copy.

"The Rural Church and the Community"

• The Division of American Missions of the National Lutheran Council has recently published a twenty-seven page brochure which presents the church's "basic responsibility," various phases of the rural church program, and methods of integrating that program into the community.

The pamphlet was prepared by the Rev. Virgil C. Hougen, who sums up the influence of the rural church in the following words: "The church has to do with all avenues of life—its back streets and alleys, country roads and lanes, wherever our people live. The church must always lead in its one great program of bringing the Gospel to all mankind and express its concern for the total needs of man. The church must do this in the community where it lives; it must permeate the community with Christian love; and it must serve all the people within its area of responsibility."

"The Rural Church and the Community" may be procured from the publisher—Division of American Missions, National Lutheran Council, 327 South LaSalle Street, Chicago 4, Illinois—for twenty-five cents per copy.

Even a Preacher Can Dream

• One night the preacher had a peculiar dream. Perhaps it was suggested by a certain toy he had seen that week in the home of a parishioner. It was a "cattle-loader" (part of an electric train set), which took the cattle from a freight platform and slid them into the open freight car.

But in the preacher's dream all this was changed. He saw a church which was filling up with people. All of the back pews were now filled and only the first three pews were vacant. When it was time for the service to begin quite a number of younger families arrived, with mothers carrying very small children in their arms. Anxiously the parents looked for space in the rear pews. A mother was heard to whisper to her husband, "If only I could find a seat back here! I could take the baby downstairs when he cries, so the others would not be disturbed."

Then the preacher dreamed that he leaned over from his chair and pressed a button. The rear pews slid over to the center aisle and moved toward the front at the same moment in which the three front pews moved up the side aisles and took the empty spaces in the rear. Glad smiles lit up the faces of the anxious parents as they took these welcome seats. Here was a church that really made a place for them and their children, and made them feel at home.

The next Sunday the preacher couldn't find that button. But they say that dreams do sometimes come true!

—T. W. Menzel
Manchester, Michigan

"Rural Church of the Year"

• Climaxing the second annual Town and Country Development Program, sponsored jointly by Emory University and the Sears Roebuck Foundation, Prospect Presbyterian Church near Mooresville, N.C. was awarded the 1954 title of "Rural Church of the Year" for the entire southeast. Prospect Church was named over 846 other rural churches representing 31 denominations throughout the South.

At the same time, Dr. Henry Burton Trimble, dean emeritus of Candler School of Theology of Emory University was named "Rural Minister of the South" by W. C. Lasseter, editor of *Progressive Farmer,* which sponsors the minister's contest.

Prospect Presbyterian Church has 393 members. They have finished paying off a $100,000 debt on their church building, built a $27,000 manse, have donated to various community and world service projects, held Bible schools for children of the community, and began a Young Adult Department in the Sunday school.

Churches in the rural church contest must be located in towns of not over 5,000 population. Ratings are made on achievements toward becoming a better church and making a better community and world.

A Hard Job but a Glorious One

OTIS MOORE

• It is a hard job to go into an isolated country community or small town where people are discouraged, where perhaps there are no conveniences for your family, where there are sometimes petty squabbles of long standing, where people are sometimes narrow and prejudiced and where what you do will never be appreciated by some of the people—probably least of all by those for whom you have made the greatest sacrifices.

But it is a glorious job to back your faith against the lack of faith of many; to put your hope—unquenchable, because supplied from an unquenchable source—against the hopelessness of many; to put your love up against the bitterness and antagonisms around you.

By the grace of God—and how sure you are in such a situaton that it is by his grace alone—you are able to have the joy of achievement. It may be that few will know of your achievements, but you will know that the good Lord himself has been your partner and helped you to succeed. Tender expressions of affection and loyalty will come to you from utterly unexpected sources. You will experience joys that cannot be measured.

IT IS A HARD JOB BUT A GLORIOUS ONE TO BE A COUNTRY MINISTER.

Leaders

Of the best leaders
  The people only know that they exist;
The next best they love and praise;
  The next best they fear;
And the next they revile.
  When they do not command the people's faith,
Some will lose faith in them,
  And resort to recriminations!
But of the best when their task is accomplished,
  Their work done,
The people will remark, "We have done it ourselves."

—Lao Tse

First Things First

• We major on minors. We waste our powers on things that hardly matter. We forge for ourselves slave chains with link after link of unessentials.

Majoring in minors. My set of the *Encyclopedia Britannica,* which the brisk salesman assured me was a compendium of about everything worth knowing, has a few pages of a rather casual article on a certain Jesus Christ. But you should see the size and enthusiasm of its articles on Old English Lace, on the arrangements of the bones in prehistoric man. We major in minors. There have been great universities these latter years whose names were a badge, where there simply was not offered anything to speak of in the way of religious or Biblical studies, but where you actually could get standard credits for May-pole dancing.

It has grown legion and monstrous, the way we have forgotten to deal with first things first, and have devoted our first-rate loyalties to third-rate causes.

—*From THE SALTY TANG, by Frederick B. Speakman*
(Fleming H. Revell Company)

Origin of Boycott

The term boycott comes from rural Ireland, and I have recently noted a vivid account of the experience in a delightful book handed me by a neighbor, *Lovely is the Lee,* by Robert Gibbings (Dutton, 1945).

In Lough Mask there is a famous castle, built in the thirteenth century, and next to it there is a house in which there once lived a man named Captain Boycott whose name is now a verb and a noun wherever English is spoken. The events creating that verb and noun took place about 1880.

It was an era of tragedy, or starvation. The potato crop failed repeatedly and many could not pay their rents. There were 1749 evictions in 1878, and 2,667 in 1879, writes Mr. Gibbings. Now Captain Boycott was the agent of a large landlord. It is recorded that the captain would not even take a payment on account. The tenant farmer must pay the full amount due, or the landlord's agent would start the process of eviction.

The spontaneous response was that no one would work for the captain, and no storekeeper would sell him goods. The blacksmith would not nail shoes on his horses' hoofs and the postman would not hand him his letters.

Seems the captain tried to harvest grain with the voluntary aid of "four female relatives," while armed police stood by. There are still lurid pictures shown in Ireland, portraying the captain fleeing in a carriage with his family, and with their parrot in the cage—all escorted by a troop of cavalry.

—B. Y. L.

BOOK REVIEWS

Guide to Community Action. By Mark S. Matthews. Harper and Brothers, New York. 1954. $4.00.

If you have a concern for the kind of living that goes on in your community, this book will prove helpful. It is a source book loaded with tested suggestions and the names and addresses of organizations from which help can be received.

Part I "offers suggestions for attracting and holding members, making meetings interesting, financing activities, developing leadership, and securing public approval."

Part II "suggests how to determine needs, offers procedures which have worked, and presents activity ideas based upon reports of citizen achievement." It is this portion of the book which seems most valuable to me. Each of seventeen major areas of interest is discussed in general and then illustrated. Then follows a section on "Sources of Aid," in the form of an annotated bibliography. The description tells just what may be expected from each source and notes if there is a change or if it is free.

The chapter on religion is well done and would greatly strengthen the religious programs of civic groups. It also has many suggestions which would strengthen the program of most churches. But the pastor who puts this book in his library will find its greatest value to be in the enrichment of the community service activities of his church and that of the church membership. When the members discover the useful quality of this book it will be used a score of times each week.

—Don F. Pielstick

Preach There Also. By E. Dargan Butt. Seabury-Western Theological Seminary, Evanston, Illinois, 1954. $2.00.

The sub-title of this book declares that it is a "Mine of Pastoral Wisdom." It is certainly a mine with plenty of undigested raw material and a mass of rough diamonds worked over until they have become the most glorious of glittering generalizations.

The book has a brief and clear presentation of the general importance of rural communities in the life of the whole country and a winsome argument for the Church doing more about ministering in them. Everyone in rural work will be glad to see this information in print again and everyone who prefers city and suburban life will continue to do so, even if they read this new variation on the old theme.

Mainly, *Preach There Also* presents a sort of running historical sketch of the way the Episcopal Church has dealt with rural church work. The glasses through which I look at this area of our work have less rosy tinting than those worn by Dargan Butt. He cites some examples of good rural church work and gives the impression that they are typical of many others. He refers to the fact that there are still areas which need improvement but leaves them largely to your imagination or gives the impression that they will ultimately be changed by the quiet working of inevitable progress. In short, when I finished the book I felt that I was awaking from a dream world with the familiar structures of this world but without its pressures and require-

ments of monotonous work in order to accomplish change.

Professor Butt has worked patiently for many years on behalf of a better deal for rural churches. This book summarizes many of the advances which he has witnessed and to which he has contributed more than his share. But somehow his wit and personality and love of God and Church have gotten buried in this mine of practical wisdom under an avalanche of platitudes.

—Philip Humason Steinmetz

Practical Religion

• "Religion in Everyday Life" is the title of a textbook for boys and girls twelve years of age in church schools. The lessons in religion which constitute this course are intended to help boys and girls learn the love of living in various concrete social relationships and, through this enlarging experience, to enter into a more intimate fellowship with God.

This objective is sought through the use of Bible stories illustrating the social relationships of modern twelve-year-old boys and girls. Instead of talking about some of the abstract ideals such as kindness, honesty and courage, the author has proposed that boys and girls using this course should undertake adventuresome experiments in treating their brothers and sisters with kindness, playing fair with their opponents in baseball and basketball, and treating people of different races and nations with brotherly good will. The pupil is encouraged to help Christianize his home relationships—to learn to share cheerfully in the family chores; to feel responsibility for the younger children; to be forgiving toward the brother or sister who has done wrong; and to be ready to cooperate with father and mother in the achievement of a new, more democratic type of family government.

I like the ideals and objectives of this course. To my way of thinking two hopeful and helpful movements are now under way. One is that of relating religion to everyday life, thus helping to make Christian ideals more practical and real. The other is the growing interest in adult education.

If all adults were properly trained and eager to apply the principles of Christ to everyday life, wonderful progress could be made in one generation in helping to answer the prayer, "Thy Kingdom come, Thy will be done on earth as it is in heaven."

—Aaron H. Rapking

The church is not merely a soul-saving institution, it is also a great force in making a community a better place in which those saved souls may live and grow.

—From *Dig or Die, Brother Hyde*

"How To" in the Rural Church

• James D. Wyker, formerly of the Rural Church Extension Service, the Rural Seminary, Bible College, Columbia, Missouri, has written a manual for the rural pastor, entitled *Program of the Rural Church*, published by the Seminary—60 cents per copy.

Attention is given to methods of studying the local church and the community; of making parish maps; of training lay leaders. There is an emphasis on cooperation with community organizations. The final section is on "The Competent Pastor," and the author has written it on the assumption that a church has a "trained, resident" minister.

Winston Pote from A. Devaney, N. Y.

The Salina Convocation

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Center, declared in urging communities to organize to help solve their own health problems. He said that the church system of providing church buildings, offices and parsonages for ministers could be utilized so that communities could attract doctors and maintain proper health standards.

That Christian theology should be relevant to life was pointed out by the Rev. Richard O. Comfort, Presbyterian U.S.A. Synod of Missouri. "We need a balanced program in our town and country churches that will utilize the talents and resources of our members and which will minister to all the needs of the people," he said.

Twenty-two Midwest rural lay leaders were honored "in recognition of those many thousands of rural people who exalt Christ through Christian family life, through Christian relations in politics and business, and whose services and support keep the town and country churches functioning effectively."

Listed by denominations, those cited were:

Church of the Brethren—Mr. and Mrs. Royal F. Yoder, Conway, Kansas; C. Frank McGonigle, Nickerson, Kansas.

Evangelical United Brethren—Perry L. Miller, Mullinville, Kansas; M. C. Schlender, Moundridge, Kansas; Gideon Walter, Downs, Kansas; Emmet Womer, Smith Center, Kansas.

Methodist—Raymond Dobbins, Goff, Kansas; Charles Coughenour, Wellsville, Kansas; Walter Mugler, Clay Center, Kansas.

Presbyterian U.S.—Robert Guthrie, McCredie, Missouri.

United Presbyterian—George Brownlee, Sylvia, Kansas; Everett Barr, Liberty, Nebraska.

Presbyterian U.S.A.—James Gleason, Barker, Texas; Rube Hopkins, Spring Hill, Oklahoma; Charles M. Mulford, Stuart, Nebraska; Robert W. Vogt, Tribune, Kansas.

Evangelical and Reformed—Christian R. Fankhauser, Dawson, Nebraska; Mr. and Mrs. Carl Hartman, Nickerson, Kansas; Alvin Wolfe, Hiawatha, Kansas; Ernest Welsch, Milford, Nebraska.

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Frost, Robert	Oct.	13
" "	Nov.	7
" "	Dec.	5
Morrill, Justin of Vermont	Sept.	5
Thoreau, Henry David	Nov.	8
ARGER PARISH		
Among Presbyterian U.S., James M. Carr	Nov.	3
Penn Alpha, Warren Corbett	Feb.	5
ichty, D. J., Rural Churches in India and Pakistan	Sept.	12
orentz, Anne, Johnny's Second Crop	Jan.	10
IcIntyre, G. Lee, Christian Citizenship	March	12
IAINE		
Oxford County United Parish, Wilbur I. Bull	May	1
Presumpscot Union Parish, Emilie F. Pitcock	Sept.	1
laloney, Alice		
Religious Thought of Warren H. Wilson	Apr.	5
lanual, Presbyterian U.S.	Oct.	12
lather, William G., The Field is the World	Dec.	1
laritime Cooperator, Benson Y. Landis	Oct.	8
Iedearis, Dale W., Disappearing Disciples	Sept.	6
IIGRANTS		
Ministry, Margaret Harris Ekstrom	Jan.	7
The Road is Our Fate, Charlotte Collins	May	5
litchell, C. Clyde, No Simple Plan Will Work	Nov.	5
IONTANA		
Protestantism in, Herbert Stotts	Jan.	5
lorrill, Justin of Vermont, Benson Y. Landis	Sept.	5
lueller, E. W., Witnessing is the Life of the Church	March	1
leal, Ernest E., Tuskegee Institute	Jan.	1
lear to the Heart of God, Henry S. Randolph	Feb.	11
IEW ENGLAND		
Observations from Small-Town Newspapers, Benson Y. Landis	Nov.	12
Presumpscot Union Parish, Emilie F. Pitcock	Sept.	1
Rural Conference, Gertrude Harris	Sept.	2
Town and Country Church Commission	Oct.	12
lew Life, Allen W. Clark	Apr.	3
IEW YORK		
Allegany County Wipes the Slate Clean, Bernhard A. Roth	Feb.	8
By the Shores of Lake Cayuga, Robert L. Clingan	March	1
Sharpe Reservation near Fishkill	Feb.	10
)HIO		
Reily's Lord's Acre Project	March	4
)LDER PEOPLE		
Honoring Church Members, Austin H. Armitstead	March	3
Recreation	March	4
)lstad, Einar (Painter of the Ranch Country)	Oct.	9
'enn-Alpha Larger Parish, Warren Corbett	Feb.	5
'ENNSYLVANIA		
Union Churches	May	11
Pielstick, Don F., Comments on Farm Programs	May	8
Pitcock, Emilie F., Presumpscot Union Parish (Me.)	Sept.	1
POETRY		
Herb Garden, Rusticus	March	12
In Trust, Gail Brook Burket	March	8
Lord, Touch Me! Florence Ziegler Sanger	Nov.	14
Oh, Come, Let Us Worship, Florence Ziegler Sanger	May	16
Pond, Rusticus	Apr.	4
Silent Praise, Charles Tennyson Turner	May	6
Tones of a Tree, Rusticus	March	2
To Work with Him, Floyd W. Morris	May	13
Uncoordinated, Rusticus	Oct.	14
Victor, Philip I. Frick	Apr.	3
PRAYERS		
Autumn Days, Mark Rich	Oct.	9
Christmas, Robert Louis Stevenson	Dec.	3
Easter, Charles L. Goodell	Apr.	13
Divine Landscaper, Mark Rich	Sept.	11
For Agencies and Institutions, Mark Rich	March	11
For Christian Unity, Charles Palmerston Anderson	Jan.	13
For Seasons of Growth, Mark Rich	May	3
From 1953 Convocation, Mark Rich	Feb.	14
Spring, Mark Rich	Apr.	3
Thanksgiving Grace, Samuel R. Guard	Nov.	14
PRESBYTERIAN CHURCH IN THE U.S.		
The Larger Parish, James M. Carr	Nov.	3
Presumpscot Union Parish (Me.), Emilie F. Pitcock	Sept.	1
Prince and Princess of Bacon Hollow, B. L. Hummel	March	5
PUERTO RICO		
Gardening, Ellis Plyler	March	9
Goats to, Louisa R. Shotwell	Apr.	12
Rural Resettlement	Apr.	13
Raising the Crop, Cecil Showalter	Apr.	4
Randolph, Henry S., Near to the Heart of God	Feb.	11
Rapking, Aaron H., 4-H Club in West Virginia	Nov.	12
Religion and Conservation, Walter A. Forred	Dec.	4
Rich, Mark, Satisfaction in the Rural Parish	Oct.	1
Ritchey, Melvin S., Rehabilitation of Alcoholics	Oct.	5
Roanridge Rural Training Foundation	Oct.	10
Rogations at Maranatha, Josephine Drabek	May	4
Roth, Bernhard A., Allegany County (N. Y.), Wipes the Slate Clean	Feb.	8
Rural Church Advancement, Ralph L. Williamson	Feb.	8
RURAL LIFE SUNDAY		
1954 Order of Service	May	3
St. Francis Xavier University, Alex Laidlaw	Oct.	7
Satisfaction in the Rural Ministry, Mark Rich	Oct.	1
Saunders, Clifford C., More Power to Our Rural Churches	Feb.	7
Scarritt College Trains Rural Workers, Alice Cobb	May	9
Schroeder, Martin, Pfarrer Oswald Studer	Jan.	12
SEMINARS		
Farmer and His Government	Apr.	7
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Showalter, Cecil, Raising the Crop	Apr.	4
Soil Conservationist's Creed	Oct.	14
Stotts, Herbert, Protestantism in Montana	Jan.	5
Studer, Oswald, Martin Schroeder	Jan.	12
Talking Books	Oct.	12
Talmage, Nathaniel A., A Farmer Talks to His Son	Dec.	7
TENNESSEE		
Community Improvement Clubs, Howard J. Bonser and Beryl B. Maurer	Oct.	11
Thoreau, Henry David, Benson Y. Landis	Nov.	8
TEXAS		
Beitel Memorial Lutheran Church, Betty Westrom	Nov.	10
Tin Top	March	11
Thomas, Robert F., And a Highway Shall be There	Feb.	13
Thompson, Elizabeth, From the Bayou Country, Ella Mae Charlton	Jan.	4
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Visual Aids in the Rural Church, Austin H. Armitstead	Apr.	8
Wagner, James E., As I See Life	Oct.	9
WASHINGTON		
More Power to Our Rural Churches, Clifford C. Saunders	Feb.	7
Rural Pilgrimages, Theron A. Zimmerman	Sept.	3
Westrom, Betty		
Church and the Rural-Urban Fringe	Apr.	14
Winning the Fringe	Nov.	10
Williamson, Ralph L., Rural Church Advancement	Feb.	8
Wilson, Warren H., Religious Thought, Alice Maloney	Apr.	5
WEST VIRGINIA		
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Gilmer County	Jan.	11
Witnessing is the Life of the Church, E. W. Mueller	Apr.	1
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YOUTH, Rural Leave Home, John H. Allen	Jan.	6
Zimmerman, Theron A., Mutual Encouragement	Sept.	3

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American Parents Committee, Handbook on Federal Grants-in-Aids (Benson Y. Landis)	May	16
Barry, Claire Reasoner, Preachers Progeny (Florence Ziegler Sanger)	Oct.	16
Barzun, Jacques, God's Country and Mine (Don F. Pielstick)	Oct.	15
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Dutton, William, Stay On, Stranger (Ruth B. Robinson)	Sept.	15
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God's Country and Mine, Jacques Barzun (Don F. Pielstick)	Oct.	15
Golden Age of Homespun, Jared van Wagenen, Jr. (Benson Y. Landis)	Jan.	16
Grange, Walter Byron, Those of the Forest (Ruth B. Robinson)	Sept.	15
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